

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 4th November 1905.

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ASSAM PAPERS.

Nil.

I.—FOREIGN POLITICS.

REFERRING to the term of the Anglo-Japanese treaty to the effect that Japan will help England in her defence of India, the *Bharat Mitra* [Calcutta] of the 28th October says that the present ministry of England is so weak that the prestige of the British nation is suffering a great deal at its hands.

BHARAT MITRA,
Oct. 28th, 1905.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Bharat Mitra* [Calcutta] of the 28th October is sorry to see Sir Andrew Fraser thanking the Calcutta Police through the Police Commissioner of Calcutta, for preserving the peace of the town on the 16th October last, but making no mention of the Calcutta people who were the real cause of the peace. It is heard that on the above day the European residents of Calcutta had to keep charged revolver beneath their bed, and that they were quite terror stricken on that day, and were pacified only when a few European officers came down from Darjeeling and allayed their fears after consulting some of the leaders of the movement.

BHARAT MITRA,
Oct. 28th, 1905.

3. The *Sandhya* [Calcutta] of the 30th October severely criticises the conduct of the Mymensingh Police for having entered into the office of the *Charu Mihir* newspaper without permission and taken out copies of matters which were in course of printing. The editor of the newspaper went to the District Magistrate to inform him of the matter, but the latter refused to see him.

SANDHYA,
Oct. 30th, 1905.

4. Referring to the reported incident at Mymensingh about the surprise visit of a Sub-Inspector of Police to the printing office of the local *Charu Mihir* newspaper on the night of the 29th October last, the *Daily Hitavadi* [Calcutta] of the 31st October writes:—

DAILY HITAVADI,
Oct. 31st, 1905.

This incident has created the greatest excitement in Mymensingh. The local public are seriously alarmed. The action of the Mymensingh Police and Magistrate is amazing. The Proclamation which will be issued on behalf of the public on the 1st November was read out on the 26th October at Calcutta and published in all the papers. What then led the Sub-Inspector to enter the printing office of the *Charu Mihir* at night on the 29th October for a copy of it? What again can be the reason why the papers of the office were searched in the absence and without the permission of the proprietor? If the authorities suspected the presence of seditious literature in the press, a warrant might have been taken out and a search conducted in the day-time. Why then was the office entered into like a thief at night? What reason, again, could exist for the District Magistrate to refuse the desired interview to the aggrieved proprietor of the newspaper? Do the authorities wish to convert Mymensingh into a veritable land of the *Mags*?

(b)—Working of the Courts.

5. The *Sandhya* [Calcutta] of the 30th October severely criticises the conduct of Babu Hari Bhusan, Deputy Magistrate of Serampore, for ordering the local police to enquire into an anonymous letter which was addressed to him by some persons in which they complained against the conduct of some other persons in connection with the purchase of British piece-goods by the complainants.

SANDHYA,
Oct. 30th, 1905.

(d)—Education.

6. After narrating how the late Harrison Road riot case in Calcutta was compromised by the payment of a sum of Rs. 100 as compensation to the aggrieved Inspector of Police concerned, and pointing out that the question as to the guilt or innocence of the students alleged

SANJIVANI,
Oct. 20th, 1905.

to have been implicated in that case did not come up for judgment at all, the *Sanjivani* [Calcutta] of the 26th October publishes the following letter :—

No. T.—292.

FROM

THE DIRECTOR OF PUBLIC INSTRUCTION, BENGAL.

TO

THE

CALCUTTA,

Darjeeling, the 21st October 1905.

SIR,

As it is apparently established that the marginally named student in the institution under your control was implicated in the Harrison Road disturbance that occurred on the 3rd instant, I am directed, by His Honour the Lieutenant-Governor of Bengal, to request you to be so good as to show cause why the student in question should not be expelled from your institution.

I have the honour to be,

SIR,

Your most obedient servant.

(Sd.) A. PEDLER.

and comments on it in the following terms :—

Is this not treachery? There is no proof that the students were, as a matter of fact, implicated in the riot, and yet Mr. Pedler writes that that is apparently established! It was under the orders of the Lieutenant-Governor that the Commissioner of Police compromised the case, and accepted one hundred rupees from Surendra Babu. And yet the heads of Colleges are now being called upon to expel these students. Let those learned in the law judge whether this is treachery or not.

SANJIVANI,
Oct. 26th, 1905.

7. Referring to the Government circular regarding students and their participation in the *Swadeshi* movement, the same paper writes :—

Two hundred years ago, the people of England, male and female, resolved never to touch cotton cloths manufactured in India. In consequence of that resolve, and through the operation of statutes enacted by the British Parliament, Indian cotton goods have been expelled from England.

The Bengalis have now resolved to give up the use of British goods and to take to the use of country-made articles instead. They have not the power to make legislative restrictions on the subject, but they are determined to drive English goods out of Bengal merely by the strength of their own resolve.

The Magistrates are bestirring themselves to oppose this good resolve. They declare that by participating in the *Swadeshi* agitation, the students are injuring their own interests. But the guardians of the lads do not make any such complaint. The truth is that it is not the interests of the students which are causing this serious anxiety to the Magistrates. Their one aim is to repress the *Swadeshi* agitation. They are under the notion that once the students are brought under control, the one obstacle in the path of the sale of British manufactures will be removed. If, as is threatened, Government aid is withdrawn from all schools and colleges the students of which have joined in the *Swadeshi* agitation, it would be a good thing, for Bengal would then become independent in the matter of education.

The Magistrates wish, by the device of turning their teachers into special constables, to get a hold on the students. It is not the students alone, but the entire population of the country, irrespective of age and sex, who have thrown themselves heart and soul into the *Swadeshi* agitation. Let the authorities therefore proceed to arrest wives, sons and daughters by making their husbands and fathers special constables.

Do the Magistrates imagine that they will get one such teacher in the whole country as will make over his student to the police for the sake of a paltry thirty rupees? The teachers in Bengal have not yet reached that level of degradation. They will rather go to prison in batches than betray their students.

Henceforth it is the constables who are to lord it over the country. How long will this arrangement last? Let the officials do what they will, the Bengalis will not be afraid this time. They will make themselves independent educationally. They will turn out doctors and engineers from their own colleges. They will get their sons made Barristers instead of vakils. They will raise the cry of *ma vai* (fear not) and proceed to the performance of their duties.

8. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

Government and the *Swadeshi* movement.

26th October says that the Government circular regarding students and the *Swadeshi* movement will only serve to add fresh fuel to the fire of discontent

which is now raging throughout Bengal. No one thought that the movement would make the Government uneasy. People believe that it is the knowledge of its great military strength as represented by its 72,000 troops which leads the Government to show such utter disregard to the wishes and feelings of its subjects. The fruits of the discontent, which Government has created in the minds of the people for a trifling cause, cannot but be baneful. Some people are saying that those who have any sense of self-respect, should not send their boys to such schools and colleges as have any concern with the Government. Even Lord Curzon has admitted that the existing schools and colleges give no real education to their students. The Bengalis have, therefore, nothing to learn from these institutions. The idea of educating their boys in these Government institutions in order that these boys may be enabled to become Pleaders, Deputy Magistrates, Munsifs, etc., or, in other words, so many slaves, has ceased to be favoured by many parents and guardians. If the people of the country have any worth in them, they should establish a University of their own. Mr. Rasul, barrister-at-law, has actually made such a proposal at a public meeting. The Government circular against students participating in the *Swadeshi* movement is looked upon as insulting by every self-respecting Bengali.

So long the *Swadeshi* movement turned the heads of the editors of the Anglo-Indian newspapers only, and they were trying to incite the Government against it. But people thought that if the movement harmed Manchester and Liverpool, what was that to the Government? But now they see that the English merchant and the English Government are identical, and inseparably bound up with each other. What wonder, therefore, that the progress of the *Swadeshi* movement should be marked by the appearance of new forms of official activity directed against it. The circular against students may be followed by one prohibiting any gathering of four or more Bengalis at any one place. This may be followed by a circular making it seditious to collect subscriptions for, or to subscribe to, the National Fund, and this again by a circular declaring it an offence punishable under the law not to wear foreign cloths or use foreign salt and sugar. What is there which he, who has 72,000 troops at his back, cannot do? He can make his subjects fear, if not revere, him. But to adopt such a course would neither be becoming nor politic for the civilised British Government.

9. The *Sandhya* [Calcutta] of the 23th October writes:—

The Government and the students implicated in the late Harrison Road riot case.

Mr. Pedler, the Head of the Education Department, has addressed a letter to the Principals of the Ripon and City Colleges which it makes one's blood boil to read. The purport of this

letter is to require the Principals to show cause why certain students in their Colleges implicated in the late Harrison Road riot should not be expelled.

This letter has been written by order of our dwarfed Lieutenant-Governor. His Honour must have really gone mad. But no matter whether he is mad or not, we tell him at once that not a single student is to be expelled from the City and Ripon Colleges. If on this account these Colleges are disaffiliated, then a flame will be lit up. Not only will these two Colleges begin to be conducted independently, but all the other native colleges will form a combination on an enormous scale and sever their connection with the University, and

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 26th, 1905.

SANDHYA,
Oct. 26th, 1905.

all the students in the Government colleges will take their transfer elsewhere. The dwarfed Lieutenant-Governor must have lost his head to attempt anything against the boys. He has trodden on the tail of a snake.

NAVAYUG,
Oct. 28th 1905.

10. With reference to the recent Government circular regarding students participating in the *Swadeshi* agitation, the *Navayug* [Calcutta] of the 28th October writes that the issue of this circular indicates a disgraceful cowardice on the part of a powerful Government like the British. If the honour of that Government is to be preserved it should be at once withdrawn. Besides, it has created an impression in the public mind that the officials are not desirous of showing their sympathy with the extended use of country-made things; that they have lost their sense of duty through the fear that the interests of men of their own race, or the mill-owners and workmen of Lancashire, etc., will be in jeopardy in consequence of the *Swadeshi* movement. It is incredible that the Government here will lay themselves open to this reproach. Considering the state of mind the students of schools and colleges now are in, they will make nothing of severing their connection with the schools and colleges. And in that case the circular will be rendered wholly nugatory. It is to be hoped that Government will consider all these points and proceed calmly.

BHARAT MITRA,
Oct. 28th, 1905.

11. The *Bharat Mitra* [Calcutta] of the 28th October, has an article under the heading "The future education," in the course of which it remarks:—

Swadeshi and Education.
Now the time seems to have come when the Indians will have to break off their connection with the Universities. This connection they will not discontinue of their own accord, but owing to the "Nadir Shahi" of the Government officialism. (Nadir Shah was the King of Persia and is known in the History of India for the "General Massacre in Delhi" as the great tyrant.) The working of the new Universities Act which Lord Curzon has enforced upon us has been placed in the hands of his officials instead of the educated classes of the country. Now the Educational Department is going to turn into a Special Government Department like the Police or the Judicial. The Government officials have no mind to give higher education to the people without certain restrictions: the object is that they should receive their education under official control. This was the will of the Supreme Lord. Now here is the will of the Lieutenant-Governor of Bengal. Who can say under whose wise counsel, His Honour has devised a new method of stopping higher education? A circular has been addressed to District Magistrates with a view to its being forwarded to all the heads of colleges and schools for their information.

The substance of the circular is given here in the vernacular. It gives us pain to read the circular. It is the misfortune of the people of this country that the authorities should be in such a frame of mind. Is it a sin to pledge one's self to use the articles made in their own country?

Two hundred years ago the people of England, both men and women, took a vow never to use Indian cotton piece-goods. It is by dint of this vow and an Act of Parliament that the English people succeeded in ousting the Indian cloths from their country. Was that a sin? If not, why is then the action taken by the Indians a sin? No doubt the Indians have no Parliament and have no power to frame their own laws. The Government may not pass laws prohibiting the import of British goods into India if the people ask for them. Why then should it harass them when they want to stop these goods on the strength of their own vows? The Government instead of sympathising with the aspirations of its people tries to repress them. In reality it is a strange Government.

The Government threatens to discontinue its aid to the schools. We ask whether the Government brings money from England to educate the children of the soil. What is spent on education is obtained from the people. Can the Government stop the education of the crores of Bengalis by simply withdrawing a few lakhs of grant-in-aid that it gives? We are sure that even if the Government takes its hands off education, it will do good instead of harm to the people.

The leaders of the Bengal people in a meeting convened by them in Cornwallis Street on Tuesday evening last, frankly declared that if Govern-

ment excludes them from its University they were prepared to form a University of their own. The *Swadeshi* movement cannot be checked by such unsympathetic and unjust policy.

We hear that the circular has not yet been enforced and we hope it will never come into operation. If it is carried into effect, the Bengalis will educate themselves independently.

12. The *Bharat Mitra* [Calcutta] of the 28th October, in an article headed "What a strange thing," observes:—

BHARAT MITRA,
Oct. 28th, 1905.

The attitude of the Government.

We are at a loss to know what the natives of this country should do to keep their body and soul together now that they are growing hopeless of obtaining employment under Government. In their despair they have directed their attention to develop the industrial resources of the land. Some of them felt the necessity of going to Japan to learn the art of manufacturing cloth, etc. The people of the country took a vow to abjure foreign articles and to use those made in India, but just see what the Government is doing to repress the feelings and sentiments of its people.

Recently the Police came into collision with some young men of Bengal in the Barabazar of Calcutta.

Some students were remonstrating with a certain man who had purchased some foreign cloth. Upon this the Police arrested them and many other passers-by and took them all to the *thana*. In the end they were found innocent and released by the Police Commissioner. The Director of Public Instruction of Bengal has asked the heads of the colleges and schools for the expulsion of such students as took part in the said riot. What does it mean? The meaning is that the Government does not wish to see the *Swadeshi* movement thrive. The Government officials do not wish to see the natives of the country using articles made in their own country and abjuring foreign ones. It has no other meaning but this. For the purpose of explaining this meaning the Government of Bengal has addressed a circular to the Heads of all the mufassal colleges and schools in Bengal through the District Magistrates, to the effect that in future the students of the colleges shall take no part in the *Swadeshi* movement. If they do so, they will be expelled from the colleges, and their teachers will be appointed Special Constables, and that such colleges would be disaffiliated from the University. Now the Indians ask what they are to do under the circumstances? If they go for service the gates are closed against them, and if they take themselves to trade and industries they are hampered in this way! What a strange thing indeed!

13. The *Bangavasi* [Calcutta] of the 28th October writes as follows with reference to the Government circular regarding students and the *Swadeshi* agitation:—

BANGAVASI,
Oct. 28th, 1905.

The Government circular regarding students and the *swadeshi* movement.

We have of course seen this circular published in the *Statesman*, the *Amrita Bazar Patrika*, the *Bengalee*, the *Telegraph* and the *Pioneer*, but the thing seems to us as incredible and impossible as would be any statement about a piece of stone floating on water or a monkey singing music, or the Himalayas shaking, although there is no storm or rain. There is no disturbance, no rebellion, yet the Government is agitated. Is this not in truth incredible and impossible? Still such is our lot that we have to hear of such a strange circular being issued by Government. This circular is of course quite in conformity with the wisdom with which both the Viceroy and the Lieutenant-Governor are governing the country. After such a measure as the Partition of Bengal, why should even this circular come as a surprise? The truth is that this circular is worthy both of the Viceroy and his Lieutenant, for neither of these officials have come to know us as we are. As for the Lieutenant-Governor, how can he, who as regards the best period of his service, grew up in the undisturbed political atmosphere of the Central Provinces, know us? But whether His Honour does or does not know us, he is learned in the law, and he is the son of a pious *padre*. How such a man came to order the issue of such an unheard-of circular is perhaps what even he himself cannot quite understand. Nobody on earth but he himself can explain, under the authority of what law, the conception of such an unheard-of circular first suggested itself to him. We still think this circular as absolutely a thing inconceivable, incredible, impossible.

In the first place, it is about the service of '*Swades*' that the school or college lads speak to their countrymen. There is not the slightest touch of politics in this. Secondly, nowhere yet has any disturbance or outrage occurred. Thirdly, up to now, the schoolboys have not in any way given trouble to their own guardians over this *Swadeshi* agitation. If there is nothing wrong in counselling one to give up wine and women, if such counsel has no connexion with politics, then brethren, for counselling one to take to the use of country-made things and to eschew foreign-made articles, what offence would the students or their teachers be guilty of that they should be punished? Is such a thing held punishable in any civilised country or community?

Is the proposal to make the teachers of schools and colleges Special Constables in accord with the existing law for the appointment of Special Constables? Again, under what regulation of the University has the District Magistrate authority to disaffiliate a school or a college?

Whatever the wisdom which may have dictated the issue of this circular, if God has really come to look with interest on the Bengalis, if a heartfelt desire has really been awakened in the minds of the people for the service of *Swades*, then, this circular may do good after all. The people may then come to teach their own learning in their own schools and colleges, affiliated to their own University. Even if this does not happen, the elderly and experienced men of Bengal cannot certainly be kept under control. And given the required amount of courage and enthusiasm, what may not be done? Lastly, the question remains, why this difference of treatment between mufassal students and those of Calcutta? Can it be that some other form of terror is being intended for the latter?

DAILY HITAVADI,
Oct. 29th, 1905.

14. Referring to the recent Government circular regarding students and their participation in the *Swadeshi* agitation, the *Daily Hitavadi* [Calcutta] of the 29th October writes:—

The circular regarding students and the *Swadeshi* agitation.

It is to be regretted that the civilised Government of Britain imitating Russian methods is proceeding to repress students in order to stop the *Swadeshi* agitation. It makes us tremble to think what the sequel of this will be. Already the students are in various places resolving in groups that if Government humiliates them in this fashion they will cut off all connexion with the Government schools and colleges. Not only this. We fear it is not impossible that as a consequence of this uncalled-for oppression on the part of Government our students may come to lose the natural politeness and other virtues by which they are now distinguished. It is thus for the sake of the future of these students that we ask Government to withdraw this circular. It is our impression that this circular is quite unnecessary. So far as we know, nobody has yet succeeded in pointing out anything blameworthy in the conduct of the students in connexion with the *Swadeshi* agitation. In all countries the student community display special eagerness in the service of their fatherland. In all countries again, this eagerness sometimes passes bounds. But in no civilised country are orders issued for their repression as a consequence. Sir A. Fraser is a Scotchman. Does he not know of the serious breaches of the peace which the students of the Edinburgh University provoke year after year at the time of the election of the Lord Rector? In England, Germany and America riots and disturbances of which students may be guilty are treated lightly and punished usually with a rebuke or a light fine.

But Sir Andrew Fraser, although by the dignity of his office, he stands in the position of a parent towards the students, is prepared to make them over to the mercies of a turbulent police. The students who according to all canons of justice and religion ought to be objects of affection in His Honour's eyes are indiscriminately being placed by him in the custody of the police. All the offence of which the students have been guilty amounts to this, that they joined in an agitation with the object of removing to a certain extent the poverty from which millions of their fellow-countrymen now suffer. They have gone about regardless of the weather from village to village, preaching the giving up of foreign luxuries and contentment with a simple life. And lastly, in order to keep alive the love of country now awakened among the general public they have gone about the public streets in groups shouting *Bande Mataram*. All these are things which in all countries are regarded as specially praiseworthy,

but in this unhappy land the rulers consider these good things done by students specially reprehensible and justifying the most serious repressive measures. Is such terrible wrong seen in any other country on earth except Russia?

15. Referring to the circular regarding students and the *Swadeshi* movement, the *Daily Hitavadi* [Calcutta] of the 30th October asks, under what law has the Lieutenant-Governor issued this circular in which students joining the *Swadeshi* movement are threatened with rustication, a punishment which only the college authorities and the University can mete out to them. His Honour's conduct in the matter shows to what moral degradation the Government of the country has been reduced by the exercise of despotic power. If the circular is acted upon injudiciously, the people of the country will be obliged to establish a University of their own.

DAILY HITAVADI,
Oct. 30th, 1905.

16. The *Hindi Bangavasi* [Calcutta] of the 30th October remarks in respect to the circular issued by Government to the District Magistrates:—Whether it be His Excellency the Governor-General or His Honour the Lieutenant-Governor, who has directed the issue of the circular, it is worthy of the wisdom with which either governs this country. It is capable of being issued by either, because neither of them has been able to understand us. We set aside the question of the Lieutenant-Governor, for how can one who has for a long time lived in the atmosphere of no opposition in the Central Provinces know us well? His Honour may know us or not, but having a knowledge of laws and regulations, and being the son of an orthodox clergyman, how could His Honour order the issue of such a circular. It appears that perhaps His Honour too, has not understood the meaning of the circular. No one but His Honour alone can say under what law or regulation could the conception of such a circular enter into His Honour's head. Even now this circular appears to us to be impossible and not worthy to be believed.

HINDI BANGAVASI,
Oct. 30th, 1905.

Swadeshi and the Government
Circular to District Magistrates.

Now we wish to ask why this circular was applied to the students of the mufassal, and not to those of the schools and colleges in Calcutta, or are we to understand that something else is being concocted for them.

The same paper notices the meeting held in favour of the *Swadeshi* in the United Provinces, Madras and the Central Provinces, and is glad to find both the Hindus and the Muhammadans joining it.

17. Referring to the circular regarding students and the *Swadeshi* movement, the *Sandhya* [Calcutta] of the 30th October says that Bengali teachers and professors are not such traitors to their country as to punish their students for taking part in the *Swadeshi* movement. As for the boys themselves, they have taken the vow to support the movement at any cost. If the circular is acted upon, the people of the country will be obliged to take the education of their boys into their own hands.

SANDHYA,
Oct. 30th, 1905.

18. A correspondent of the same paper of the 31st October contributes to that paper a report of an imaginary disturbance in the head-quarters station of a subdivision of a certain district caused by the Subdivisional Officer ordering the teachers of the local Entrance school to turn out as special constables and arrest a boy who had the previous day asked leave to carry the dead body of a neighbour to the cremation ground, but had been declined the leave asked for, and at whose instigation, it was thought, the boys of the Entrance class had in a body absented themselves from school the following day. The boy was declined leave because the dead body he proposed to carry was that of a staunch supporter of the *Swadeshi* movement.

SANDHYA,
Oct. 31st, 1905.

An imaginary effect of the Gov-
ernment's student circular.

19. The same paper writes as follows:—

Praised be Kushtia! The local traders of Kushtia have asked the respectable people of the place not to be frightened at the threat of the Government to discontinue its aid to schools whose boys join in the *Swadeshi* movement, and have assured them that they will supply funds to the schools whose grant is discontinued by the Government. That is just what a man

SANDHYA.

Effect of the Government cir-
cular regarding students.

should say. Do not take fright. Let Government hold out as much threat as it can, and let it convert every *kolwali* into a fort. We should say, we do not care; we would pay you rents and taxes as our Sovereign and *salaam* to you from a distance, but won't have any other concern with you. Let us see how the *Swadeshi* agitation can be checked. People have at last come to realise their true plight, and now is the opportunity to take the education of our boys into our own hands.

SANDHYA,
Oct. 31st, 1905.

20. The same paper has the following:—

The circular regarding students and the *Swadeshi* movement.

Many people think that the circular which was issued against schoolboys has been withdrawn by the Government. But the belief is not at all correct. The Hon'ble Bhupendra Babu had enquired of Mr. Carlyle if the rumour as to the withdrawal of the circular was correct, and he has been told in reply that it was not, and that the Government had not the least intention of withdrawing it. The thing then comes in a word to this: "If you read in a school belonging to Englishmen, if you pass the University Examinations held by them, you are to become a traitor to your mother, you will be unable to say anything if foreign-goods ruin the country; and you will have to do this because you may have to enter service after passing your examinations." Let such passes and such service go to the dogs. Englishmen think—these people are a nation of slaves, and since they have gone on slaving for four or five generations, they are not only slaves themselves, but are also the sons of slaves, what worth can such a nation of slaves possess? You can insult them in any way you like, they will not cease *salaaming* to you.

But in thinking thus, the English have made a mistake. The white skin of Englishmen is rather thick. They can feel very little for others. To-morrow the sepoy mutiny is to break out and a wide conflagration will be kindled, but Englishmen keep no information of this. The Pathans will attack the Chitral Fort at night, but the officers of the British army are playing at polo in the evening in the *maidan* of the fort. Instances can be multiplied. In their dealings with us, too, the English show that they have the same thick skin. They have lived with us for a century and-a-half, but they have failed to know us as intimately as they should have done, nay, they have formed a wrong opinion of us.

Our old days have changed. But Englishmen do not see this. We pay our rents and taxes; we abide by the law; we wish well to our King. But we have at last learnt that we must stand on our own legs, if we are to earn our livelihood and to keep our *ijut* (self-respect). So long we did not see the English in their true light. We thought that the English loved equality and liberty. But we were mistaken. What the English want is that they should themselves eat up the kernel and that we should get only the shell and the husk to lick. What a grievous mistake did we make! We were under the impression that we could appease our hunger by begging of Englishmen. It was under this impression that we held to their feet even though kicked and otherwise humiliated. Our leaders went a step further. They declared that they would make their country great by gaining rights and privileges from the English. They have got shoe-beatings instead of rights and privileges and have, at last, come to see that the equality and liberty professed by Englishmen were nothing but a sham. The truth is that far from becoming great, you cannot even make your country live unless power comes from within. It is to this knowledge that we owe our present spirit. To stand upon one's own legs is an old saying. But we have taken a very long time to have our illusion dispelled and to grasp its meaning. We have now come to thoroughly realise its truth, and we shall never forget it in our life.

The question now is, what should be done about the Government circular. Our leaders have decided to hold a protest meeting. But we, for ourselves, have grown sick of these protests, meetings and speechifications. We would not, however, object to a protest, if real work is not at the same time neglected. But what is this real work? It is to stand upon one's own legs. What a shame it is that you should send your children to be taught by Englishmen and to be insulted, to boot. What audacity, to say that if schoolboys join in the *Swadeshi* agitation their names should be sent to the police. What will protest avail after this? Mr. Carlyle has distinctly said that the circular will

not be withdrawn. This shows how thick is the Englishman's skin. It is strange that you should make mistakes even after knowing all this. What are you going to protest against? Mere words will achieve nothing. If you want to make a real protest, you must be prepared to forego the education imparted by Englishmen. Let the native Fellows of the University come out of the *goldamkhana* (slave-house) of *Goldighi* (College Square) and establish a University of their own, and let the native colleges and schools join this new University. Nothing will be achieved unless you can do this. Insults can no longer be borne.

Our leaders appear rather cooled down. We would therefore advise our boys not to let our leaders remain quiet. It is the boys who have made the *Swadeshi* movement attain its present success. It is the fear of their boys which have dissuaded many parents from purchasing British-made cloths. That is why Englishmen have become so angry with schoolboys. But, schoolboys, you should not be frightened. If you be up and doing, we shall get a University of our own, our self-respect will be maintained, and our mother-country will be glorified. Hail to thee, mother.

(e)—*Local Self-Government and Municipal Administration.*

21. The *Al Punch* [Bankipur] of the 19th October complains of the total disregard of the local Municipality to the insanitary condition of the town of Patna. Noxious smell

AL PUNCH,
Oct. 19th, 1905.

A Municipal complaint. from the manure deposited near Chotabazar is very injurious to the health of the people: it ought to be removed to some place out of the town. The local Municipal authorities ought to take due notice of this nuisance.

22. The *Sandhya* [Calcutta] of the 31st October has the following:—

SANDHYA,
Oct. 31st, 1905.

A complaint against the Superintendent, Calcutta Municipal Market.

What next and next? The other day the Superintendent of the Calcutta Municipal Market is said to have fined a shop-keeper's lad in the market Rs. 5 for shouting *Bande Mataram*. Is anarchy prevailing in Calcutta? Such vagaries are calculated to excite the coolest man. Have Englishmen become so worthless as to be frightened on hearing us utter the very name of our mother? Is there no one at the head of the Administration in this country?

One feels at first disinclined to believe that under British rule a man can be fined for uttering the words *Bande Mataram*. But every vagary seems possible now, when every European or Eurasian, from the Chief of the Government Secretariat to the Eurasian sweeper, starts on hearing us speak. But even vagaries have their limit. We warn the authorities that if they do not see fit to place the Superintendent of the Municipal Market under medical observation or to have him removed if necessary, the shop-keepers of the market will strike.

It is said that this is not the first time that the Superintendent has been guilty of committing *zulm* on the shop-keepers. He compels every shop-keeper to take back a thing from a European or Eurasian customer, even if it is returned by such customer a fortnight after its sale and no matter in what condition the article may be at the time. We warn the authorities to put matters right lest the European community should come to grief.

(g)—*Railways and communications, including canals and irrigation.*

23. The *Purulia Darpan* [Purulia] of the 23rd October notices a rumour to the effect that one reason why *panipandes* (Hindu

PURULIA DARPAN,
Oct. 23rd, 1905.

A railway complaint. servants supplying drinking-water to passengers on railway trains) are often found absent from their posts is that they are sometimes employed by the Station Masters as their cooks.

24. A correspondent writes to the *Daily Hitavadi* [Calcutta] of the 29th October, complaining of the damage to property caused by a breach (*hana*) in the embankment of the

DAILY HITAVADI,
Oct. 29th, 1905.

A breach in the embankment of the Damodar.

Damodar at Srikristipur and suggesting the reconstruction of the old embankment along the east of this breach up to Rajarampur as a remedy. It is urged that the construction of this work will act as a protection to four or five villages.

DAILY HITAVADI,
Oct. 30th, 1905.

25. The *Daily Hitavadi* [Calcutta] of the 30th October says that on the 10th idem as the 217 up train on the Southern section of the Eastern Bengal State Railway arrived at the Baliaghata Station a band of youngmen shouted *Bande Mataram*.

A railway complaint.

At this the Platform Inspector of the Station, a European, vilely abused the boys, in which act he was joined by the Traffic Inspector of the Section who was also a passenger by the train. The matter was brought to the notice of the authorities, but to no effect. The boys ought to have given the Platform Inspector the sort of lesson that was given to Mr. Carroll in Calcutta. Government's attention is drawn to the high-handed conduct of Europeans in connection with the *Swadeshi* movement.

DAILY HITAVADI,
Oct. 31st, 1905.

26. The *Daily Hitavadi* [Calcutta] of the 31st October writes that the

The Howrah-Amta Light Railway. carriages on the Howrah-Amta Light Railway are almost always overcrowded: compartments made to carry six carrying actually so many as a dozen or more people. Those who cannot be thus accommodated are transported by means of goods waggons, the floors of which are so high as to make entrance into them difficult and dangerous.

(h)—General.

HITAVARTA
Oct. 30th, 1905.

27. In the Government Resolution on the meetings of the Divisional Commissioners at Darjeeling, says the *Hitavarta*

The meeting of the Commissioners at Darjeeling.

[Calcutta] of the 30th October, Sir Andrew Fraser has made an attempt to show that the Commissioners

had not an easy time up there, but they worked hard. They held altogether 14 meetings, each lasting for four hours. What is the result of this meeting? Has not the public a right to know all about it? What is the cause of keeping it still a secret?

SANDHYA,
Oct. 30th, 1905.

28. We have received, says the *Sandhya* [Calcutta] of the 30th October,

The Government Press strikes.

an anonymous letter from a big office informing us that the Government of India has ordered the

dispute between the compositors and the authorities of the Government presses in Calcutta to be amicably settled. This order is, however, to be kept secret till ten days have elapsed since the pay-day of the compositors. Happy news indeed!

SANDHYA,
Nov. 1st, 1905.

29. The *Sandhya* [Calcutta] of the 1st November notices a meeting of

The Government Press lock-out.

the locked-out employes of the Government presses held at Sibnarain Das's Lane in Calcutta on the 30th

October last, at which the following specific instances of grievances from which the men alleged they had been suffering were mentioned:—

(At the Central Press.)

- (1) A proof-reader named Akhoy Kumar Mullik passed "porceed" for "proceed." He was reduced by one grade for this mistake on the 15th August last.
- (2) A foreman named Mati Lal Pal after working for about five months for about 16 or 18 hours daily was compelled to take leave owing to sudden ill-health. During his absence on leave for some mistake or delay in work, his pay was cut down to half, but was subsequently restored to its old amount.
- (3) A reviser named Munro, falling seriously ill, asked for leave which was refused. He had to resign and subsequently died of the same illness.
- (4) A reader was suspended for having petitioned the Viceroy for redress of grievances. He has besides obtained no increase of pay during the last five years.
- (5) A reviser named Noel has not been taken in on the permanent list, although he has worked as a temporary hand for 20 years. Nobody knows why he has thus been kept out.
- (6) In winter the compositors are locked in after 5 o'clock to compel them to work at night. Two compositors were once dismissed as ringleaders of a group who petitioned against this grievance.

- (7) In February last the pay of a compositor was deducted by Rs. 17. He was transferred from the permanent to the temporary list for having protested against this deduction.
- (8) A compositor named Bihari Lal Sur was guilty of a slight omission while making the corrections according to the proof. For this offence his wages were reduced from nine pice per hour to four.
- (9) A sum of about Rs. 1,500 was collected from fines from a large number of compositors for absence during the puja vacation last year.

VI.—MISCELLANEOUS.

30. The *Jaina Gazette* [Arrah] of the 16th October has an article on the *Swadeshi* agitation. It lays special stress on the fact that the movement has nothing to do with politics, and Government therefore will not lose anything on account of it.

JAINA GAZETTE,
Oct. 16th, 1905.

This paper reports a meeting of 500 ladies of all classes—Brahmins, Marwaris, Gujerati, etc., at Amraoti and asks its Jain sisters to note it.

The same paper learns that the merchants of woollen cloths at Amritsar are making arrangements to send these cloths to Calcutta. There are to be store-houses of these cloths at Rawalpindi, Lahore, and Delhi at a cost of Rs. 50,000 and 5 lakhs respectively.

Weavers of Fyzabad are also waking up.

31. The *Al Punch* [Bankipur] of the 19th October says that the Bengali Babus are trying to enlist the sympathies of the Musalmans and the Beharis in the *Swadeshi* agitation by calling them father, brother, etc., but a few Musalmans going over to the Bengalis does not mean the complete co-operation of the entire Musalman population in the foolish agitation. At present the Babus are warmly speaking of unity, etc., simply to gain their own object, but when the Musalmans will ask for their help, these Babus will deny even their acquaintance.

AL PUNCH,
Oct. 19th, 1905.

32. Noticing the affray which broke out between a Bengali Babu and a Bihari at the railway station of Bihar, a correspondent of the same paper observes that when such is the state of affairs no unity can be expected between the Bengali Babus and the Biharis.

AL PUNCH.

The Biharis and the *Swadeshi* agitation.

33. The *Aryavarta* [Ranchi] of the 21st October reports that a grand meeting of the leading and respectable men was held at Ranchi in support of the *Swadeshi* movement. After hearing the speeches delivered many persons pledged themselves to use only country-made things. On the Hon'ble Babu Kali Pado Ghosh's proposing that every one present should pay his income for one day to the National Fund with a view to have a cloth mill, all the men present promised to do so. The paper hopes that the funds so collected would go to the realization of a great object and to the amelioration of the condition of a large number of men who are at present suffering the pangs of hunger.

ARYAVARTA,
Oct. 21st, 1905.

The paper concludes by exhorting its readers to gird up their loins in the service of Mother India.

34. A correspondent of the *Sanjivani* [Calcutta] of the 26th October suggests for the consideration of the leaders of the *Swadeshi* movement the advisability of inducing young men of good character to go about selling country-made warm clothing in different parts of the mofassil, thereby entering into competition with, and driving out of the market, the oppressive Kabulees who will soon come down to do the business among the poor and ignorant people of this country.

SANJIVANI,
Oct. 26th, 1905.

A suggested remedy for the Kabulee nuisance.

35. The *Daily Hitavadi* [Calcutta] of the 27th October writes that those who maintain that unity between Hindus and Musalmans is not possible are wholly mistaken and devoid of foresight. It is true that there are differences in religion and social usages between the members of the two communities, but these differences can never be an obstacle where the welfare of their common country is in question. They may prevent intermarriages

DAILY HITAVADI,
Oct. 27th, 1905.

The question of unity between Hindus and Musalmans.

and interdining, but why should they prevent co-operation in the political sphere? The difference in social usages now existing between the two communities cannot easily be removed. Any effort in this direction at present is bound to fail and perhaps to do mischief. Unity on these lines is not necessary either. Interdining and intermarriage are not permitted amongst the different castes into which the Hindus are divided, but does that make any difference where politics is in question? Therefore in the sphere of politics, in the ennobling service of the fatherland, union between Hindus and Musalmans is quite practicable and very easy of achievement.

Bitterness of feeling between Hindus and Musalmans was not very strong in the old days. In the villages, even to the present day, Hindu and Musalman cultivators and labourers may be daily seen living side by side in fraternal union. It was in consequence of the selfishness of a number of Government officials, adepts in the art of creating dissension, and of the support which they received from certain despicable flatterers, that differences of opinion and a certain amount of ill-feeling in certain matters first came into being some time ago among the educated classes of the two communities. The cunning officials tried their level best to keep this flame of discord alive and strong. But happily everybody has now awoke from the illusion. It has now been brought home to the mind of every intelligent citizen that without the combined endeavour of Hindus and Musalmans, the common mother-country can never be rescued from her present helpless state. To-day the Hindu is sincerely addressing the Musalman as his brother, and *vice versa*. What can be a matter of greater rejoicing and hope?

The officials are somewhat upset by the fact that, recognising its highly beneficial aspects, both Hindus and Musalmans have given their hearty adhesion to the *Swadeshi* agitation. Those worthies who usually live by licking the feet of those in authority have been no less upset. For instance, the manner in which the Nawab of Dacca has been conducting himself over this question is really shameful. It is the Nawab alone and men with wise heads similar to his who can explain where and how an endeavour to use country-made things can run counter to loyalty to the King. The European officials may be disgusted with this movement, since it is one calculated to interfere with the trade conducted by men of their own race, but that does not indicate any lack of loyalty to their King on the part of the subjects. Loyalty should not be degraded into the adherence a dog gives to its master. One should not be in favour of showing one's loyalty like a dog which continues to lick the feet of its master even when it is kicked by him. The relation which the people of India should aim at establishing between themselves and their rulers is of the kind that subsists between son and father, disciple and *guru* (master). One should respect one's rulers, obey the laws which they make, seek only their good and offer them the best advice available. But one should not justify them when they do wrong; one should not sacrifice one's self-respect for their satisfaction; one should not be prepared to lick their feet even after being unjustly harassed and humiliated at their hands at every hour. If all this is taken to indicate want of loyalty there is no help for it.

Some people, the Nawab of Dacca for example, flatter themselves that Musalmans will get high posts in the new Administration. One does not like to interfere with fond illusions like these, but one may be permitted to inquire whether hitherto, in consequence of Bengal not having been partitioned, there was in any case any difficulty about a Musalman being appointed to a high office? And what special facility for the appointment of Musalmans is now gained in consequence of the Partition? When the Queen's Proclamation itself has been rendered nugatory, other promises of Government may well be estimated at their true worth. Secret circulars are being issued for the appointment of domiciled Europeans and Eurasians and for restricting the maximum pay of natives to Rs. 50 per mensem. And yet all this while the Nawab of Dacca is hugging to himself the illusion that, as an effect of the Partition, Musalmans will get high posts in the State in batches. Let no one, therefore, be deceived by the false hopes held out in self-interest by flatterers and scheming officials. It should be remembered that Hindus and Musalmans, though differing in social usages, have a common status and common interest as subjects in relation to their rulers. The improvement of

the arts and industries of the country will result in the increase of prosperity which is bound to be shared in alike by Hindus and Musalmans. India stands to both Hindus and Musalmans in the position of a mother. For the welfare of the common mother let all sons forget differences arising from petty self-interests and be animated by one heart and one soul.

36. The *Soltan* [Calcutta] of the 27th October writes that all the Musalmans of Calcutta have joined heart and soul with their Hindu brethren in the *Swadeshi* agitation, but a discordant note is being attempted to be raised by a number of insignificant Musalmans, lacking all political wisdom, who recently held a meeting and resolved that they would not co-operate with the Hindus in this matter. They are besides about to print off and circulate 20,000 hand bills declaring that no Musalman has yet joined, and no Musalman should in the future join the Hindus in this question. The Musalman public are warned not to be taken in by these notices into dissociating themselves from a movement which is for the welfare of the country generally, and as such is bound to benefit both Hindus and Musalmans.

SOLTAN,
Oct. 27th, 1905.

37. Commenting on the case in which one Pandit Kashi Pershad was sent to hajat by the Deputy Commissioner for having delivered a public speech on *Swadeshi*, the *Bharat Mitra* [Calcutta] of the 28th October says that if the above Deputy Commissioner had been in charge of his office at Delhi during the occasion of the last Delhi Darbar he would have sent up Lord Curzon to *havalat* for using the country-made things for the decoration of the Darbar Hall.

BHARAT MITRA,
Oct. 28th, 1905.

The *Swadeshi* movement in the Punjab.

38. The same paper notices the public meeting held at Lahore in favour of the *Swadeshi* movement.

BHARAT MITRA.

39. The same paper also notices that the people of Hyderabad in Sindh have made a solemn vow not to use foreign goods.

BHARAT MITRA.

The *Swadeshi* movement in the United Provinces.

40. The same paper also notices the grand public meeting held at Agra in support of the *Swadeshi* agitation.

BHARAT MITRA.

41. The *Roznama-i-Mukaddas Hablul Matteen* [Calcutta] of the 30th October has the following:—

ROZNAME-I-MOKADDAS HABLUL MATTEEN,
Oct. 30th, 1905.

From Lord Curzon's reply to Mr. Brodrick regarding postponement of the partition of Bengal, it appears that the Government at first had no idea of the magnitude of the opposition to the measure, but when it came to realize it, Government saw that to withdraw the measure meant the loss of the prestige of the British rule in India. Now the Bengalis are going to have a Town Hall and a University of their own. The Government is trying to keep the Musalmans aloof from the agitation. They had an anti-Hindu meeting at Wellington Square on the 16th instant, but the educated portion of the Calcutta Musalmans are either silent or in favour of the Hindus. It is said that on the day of the arrival of His Royal Highness at Calcutta the Bengalis will leave the town to a man, or will go to receive him in mourning dress. It is said that if the Bengalis do not come to their senses Government will take serious steps against them, because it is feared this spirit may find its way into the police and the army. The truth is that if India had not been a disarmed country, her condition at the present juncture would have been hundred times worse than that of Russia. It is said that if the Bengalis can continue the agitation till the re-opening of the Parliament it will create a great sensation in that House.

It seems that Lord Minto will try his best to pacify the feelings of the Indians, and His Royal Highness the Prince of Wales will give them some privileges in order to appease them. The Government is compelled to pacify them, because the work of the Government offices cannot go on without them, and half the English trade is with India. If the officials hesitate to meet the objections of the Bengalis the British public will compel them to redress their grievances. However it may be said that Lord Curzon has sown the seed of patriotism in the mind of the people of India.

HINDI BANGAVASI,
Oct. 30th, 1905.

42. The *Hindi Bangavasi* [Calcutta] of the 30th October observes with reference to the *Swadeshi* movement that even in this very town of Calcutta many people of the lower classes are totally ignorant of its scope. It therefore still remains to explain to them the objects of the movement, &c. It is equally necessary to bring the fact home to the masses of other Provinces that it is in their interest that they should use home-made articles. The paper is not aware if any action is being taken in this connection.

HITAVARTA,
Oct. 30th, 1905.

43. The *Hitavarta* [Calcutta] of the 30th October has received reports about the *Swadeshi* meetings from the following places:—

Nasik (Bombay), 16th October.
Rohini (Sonthal Parganas), 2nd October.
Benares (United Provinces).
Bettiah (Bihar).
Delhi (15th October).
Arya, female (Rawalpindi), 8th October.

The boys of the Bombay City resolved to pay the money which they would have spent in burning fire-works and other amusements to the *Swadeshi* fund.

HITAVARTA.

44. In noticing the grand meeting held at Lahore in favour of the *Swadeshi* movement, the same paper makes the following extract from the speech of the Editor of the *Pysa Akhbar*:—

If the movement be crowned with success, it will immensely benefit the Musalmans, because in India, especially in the Punjab, all industries are generally in the hands of the Musalmans. If the Indians betake themselves to using country-made cloth, the Musalmans will make great profits out of it and be very rich men in no time.

HITAVARTA.

45. In noticing the consternation felt by the weavers of Manchester on account of the *Swadeshi* movement, the same paper says that it is true that a great disquiet has been caused in Manchester on account of this movement, and that if it continues for a few days longer, there will be a general rising of the English labourers in Manchester. It would then be beyond the power of Lord Curzon and Mr. Brodrick to suppress it. Lord Curzon's quarrel with Lord Kitchener has already given a provocation to the British public and the loss of the British trade in India will add to it.

HITAVARTA.

46. The same paper also asks if it is a fact that the Secretary of State directed Lord Curzon to postpone the partition of Bengal and that the latter in reply thereto stated that the agitation was gradually subsiding? As the paper is in possession of certain information on the subject which it will publish if the Government does not take necessary steps to remove the popular suspicions.

HITAVARTA.

47. The same paper advises the Hindus and Musalmans of India to unite for the common good, call India their mother and make up all domestic differences, as the paper ironically says "Our well-wishers are bent upon putting in obstacles at every step in the way of our progress."

DAILY HITAVADI,
Nov. 1st, 1905.

48. The *Daily Hitavadi* [Calcutta] of the 1st November says that it was on this day forty-seven years ago that the late Queen's Proclamation was issued in India. But the desire of Her late Majesty to grant great privileges to her Indian subjects were never fulfilled by her officials in this country. And Lord Curzon has at last made the Indian understand by words and action that the Proclamation can never be given effect to. The Indians have, therefore, been convinced that it was for the purpose of soothing the agitated feelings of the people after the Sepoy Mutiny and not for actually conferring privileges on them that the Diplomatic Advisers of the late Queen issued the Proclamation in her august name. Referring to the condition of the Indians, Her late Majesty said,

"In their prosperity will be our best reward." Why do the officials then get angry at the very name of the *swadeshi* movement and try to punish its advocates? Eastern people consider their Sovereign's word to be as inviolable as the word of God. The violation of the terms of the Queen's Proclamation has, therefore, not only stemmed the progress of the Indian people but has also deeply wounded their feelings. The Bengali nation has for all this made a determination to have the Queen's Proclamation practically carried out and to this end the following people's Proclamation will on this day, the 1st November 1905, be read out in every town and in every village in Bengal:—

WHEREAS THE GOVERNMENT HAS THOUGHT FIT TO EFFECTUATE THE PARTITION OF BENGAL IN SPITE OF THE UNIVERSAL PROTEST OF THE BENGALI NATION, WE HEREBY PLEDGE AND PROCLAIM THAT WE AS A PEOPLE SHALL DO EVERYTHING IN OUR POWER TO COUNTERACT THE EVIL EFFECTS OF THE DISMEMBERMENT OF OUR PROVINCE AND TO MAINTAIN THE INTEGRITY OF OUR RACE. SO HELP US GOD.

This Proclamation will lead every Bengali to sacrifice everything he possesses, his luxuries, his feelings and even his life for making the Bengali people equal to all other subjects of the British Sovereign and nothing will make him swerve from his purpose.

49. The *Sandhya* [Calcutta] of the 1st November reports that a meeting attended by about a thousand students and presided over by Babu Rabindranath Tagore was held near College Square in Calcutta on the evening of the 27th October last to consider what should be done with regard to the recent Government circular regarding students and the *swadeshi* movement. At this meeting a resolution declaring the sentiments of the students was adopted to the following effect.

SANDHYA,
Nov. 1st, 1905.

The circular which has been recently issued against school and college students distinctly asks us to refrain from devoting ourselves to the service of our native country. To this we can never agree either now or in the future. Therefore we, the students of Calcutta, assembled here, publicly declare that we would rather, if necessary, quit the University than abandon the great resolve we have taken up to devote ourselves to the service of our fatherland.

50. Under the head line "The Dacca Musalmans have awoke" the *Mihir-o-Sudhakar* [Calcutta] of the 27th October announces that preparations are complete for the formation at Dacca of an Association for the defence of the interests of the Musalman community and publishes the following as the prospectus of this Association:—

MIHIR-O-SUDHAKAR,
Oct. 27th, 1905.

The Muhammadan Provincial Union at Dacca.

PROSPECTUS.

1. Now that the Partition of Bengal has been finally settled, and the new Province of Eastern Bengal and Assam has been organised with Dacca as the seat of Government, it behoves the Muhammadan population of the new Province to unite themselves into a compact body and form an Association, which might serve as a mouthpiece of the entire Muhammadan population, whereby they might represent to the Government their views and legitimate aspirations, in matters social and political, as occasions arise from time to time.

2. The founding of such an institution in the capital of the new Province seems to the intelligent and advanced portion of the Muhammadan community a matter of necessity rather than that of choice.

3. It has thus been proposed by some men of light and leading, who are interested in the welfare of the Muhammadan community that the new Association to be called "The Muhammadan Provincial Union" should hold its inaugural sitting on the 16th of October next—a day, which will mark the beginning of a new epoch in the history of Bengal.

4. This Association being the Head Institution of all the Muhammadan Societies of the New Province should allow only men of talents and abilities of social position and dignity to count themselves in the place of membership, and that the subscription for such an enlistment should in no case be less than Re. 1 per mensem. Suggestions, however are invited on this point as on any

other points of importance from all Muhammadan leaders of community and public bodies.

5. The Hon'ble Nawab Khajeh Salimullah Bahadur of Dacca has kindly consented to be the patron of this new organization, and has for the present set apart a fine block of building for its use. The originative of the proposed institute do hereby take this opportunity to give publicity to their intention, and invite the co-operation and sympathy of all the leaders of Muhammadan community, both in the town and mufassal districts of the new Province.

6. It now remains to elect a worthy president to sit at the helm of this vast organization. Suggestions have already been received from various quarters and the following gentlemen have been variously recommended to hold the responsible post of the President of the new Association:—

- (1) Nawab Syed Mouzzam Hosain.
- (2) Nawab Abdul Sobhan.
- (3) W. A. Khan Pani, Esq.

7. Khan Bahadur K. M. Yousoff, the leader of the Muhammadan community of Dacca has been considered as the fittest person to hold the office of the Secretary of the new Association.

8. It is proposed that on the opening day, viz. the 16th of October a president, ten vice-presidents (from the town of Dacca and other representative districts) and three Assistant Secretaries of sound educational qualification be elected to the new Association.

9. The leaders of the Muhammadan community as well as all Anjamins and public bodies, are invited to communicate their views and suggestions either by personal attendance or by representation at their earliest convenience.

10. It is desirable that all mufassal bodies and Anjamins of any importance will join hands with this Association and that all political and social public bodies will affiliate themselves to this new Institution, whose principal object is the consolidation and conservation of strength of the Muhammadan of the New Province as a whole for all public purposes of great importance. Suggestions regarding the election of office bearers as on any other question of importance should reach the Secretary at this residence at Dacca so as to be considered in the inaugural meeting not later than the 15th of October.

HITAVADI,
Oct. 27th, 1905.

51. It is a regret, says the *Hitavadi* [Calcutta] of the 27th October, that the Prince of Wales is coming to Bengal at a time when the people of the country are least prepared

The ensuing Royal Visit.

to give His Royal Highness a fitting welcome. There is at present universal mourning in the country and not even the worst flatterers of the Government will be able heartily to join any festivities which may be held in connection with the Royal visit. The *Times of London* says that the Royal visit will be productive of immense good to the country by making its future monarch personally acquainted with its people. But the Indians entertain no such hope. The Prince will come, spend a few days in amusements and festivities with the Magnates of the land and go away. The authorities it is certain will take every care to hide the real condition of the country from his view. The Royal visit will, therefore, only occasion a waste of India's money instead of conferring any boon on her. For the Bengalis specially this is not the time for spending any money on festivities. To them a pice is at present as valuable as a gold mohur. To the officials the Royal visit may be a great occasion for merrymaking and to Lord Curzon the duty of receiving His Royal Highness may furnish a pleasing opportunity for making an exhibition of his own greatness and power, but the people of the country will not in the least benefit by all that.

BHARAT MITRA,
Oct. 28th, 1905.

52. The *Bharat Mitra* [Calcutta] of the 28th October is of opinion that His Royal Highness the Prince of Wales would have done well if he had visited before Bengal had

The Royal Visit.

been divided, for it sees no enthusiasm for according him a suitable welcome compared with what was done to receive our present Emperor when His Majesty came here as Prince of Wales. Lord Curzon has destroyed all feelings of joy and true loyalty of the people, specially of Bengal. The latter are in a state of

deep mourning on account of the partition. What reception can be expected from such people. Some people in Calcutta go to the length of asking the people not to go to see the illumination and fireworks which are going to take place during the stay of His Royal Highness in Calcutta and that there should be a general stoppage of business for a day. Mr. Brodrick asked Lord Curzon to postpone the partition to which the latter replied that it could not be stopped and that the agitation was subsiding. The same paper says "If what the *Bengalee* says is true it affords a further example of the strength of mind and veracity of the present authorities."

53. The *Bharat Mitra* [Calcutta] of the 28th October has the following:—

BHARAT MITRA,
Oct. 28th, 1905.

The Royal visit.

Lord Curzon said that the people of India are liars, but from the doings of His Excellency and his superiors, it is evident that the big officials are very often capable of being even worse; but being men of high rank no one dare take them to task for what they say or do. Referring to Mr. Brodrick's reply to Mr. Herbert Roberts regarding production of the partition papers, the paper remarks "verily, examples of such truthfulness one can hardly meet with in India."

54. The *Hitavarta* [Calcutta] of the 30th October is sorry that His Royal Highness the Prince of Wales should be coming to India at such an inopportune moment,

HITAVARTA,
Oct. 30th, 1905.

The Royal visit.

when the condition of the people appears to be so deplorable that they would not be able to accord their Royal guests a befitting welcome. India will be in mourning instead of rejoicing. Even the sycophants will not be able to join with an open heart. The *Times* of London expects the Royal visit to bear good fruit, since the heir to the British Crown will meet his would-be subjects face to face, and have an opportunity of conversing with them, but the paper is unable to understand this, for who would show him the real state of things.

55. Referring to the proposal made by the Bengal Chamber of

HITAVARTA

Lord Curzon's memorial fund.

Commerce to erect a memorial to Lord Curzon, the same paper has no objection to such a memorial being erected by the English merchants and friends, but it is needless to point out that no Indian will have anything to do with it.

URIYA PAPERS.

56. The *Garjatbasini* [Talcher] of the 21st October states that the

GARJATBASINI,
Oct. 21st, 1905.

Cessation of rain in Talcher.

cessation of rain has created anxiety among the people of Talcher, and that if it does not rain soon, a portion of the standing paddy and *rabi* is sure to die.

57. The *Utkaldipika* [Cuttack] of the 21st October states that the *beali*

UTKALDIPIKA,
Oct. 21st, 1905.

The standing crops in danger in Cuttack.

paddy has proved a failure in Cuttack. The *sarad* paddy is in danger. The cessation of rain has created deep anxiety in the minds of the agriculturists. There are clouds in the sky, and it rained a little one day in the last week.

58. The Puri correspondent of the same paper states that the cessation

UTKALDIPIKA.

The cessation of rain in Puri.

of rain for about one month has placed the standing crops in that district in great danger. As it rained a little one day in the last week, more rain is expected.

59. The Jajpur correspondent of the same paper states that the price

UTKALDIPIKA.

Price of rice rising in Jajpur

of rice is rising in that subdivision of the Cuttack district owing to the cessation of rain.

60. The Puri correspondent of the *Garjatbasini* [Talcher] of the 29th

GARJATBASINI,
Oct. 29th, 1905.

Cholera in Puri.

October states that cholera prevails in mauza Biswanathpur in Kothdes in district Puri. The number of deaths in that village due to that cause was great.

61. The same correspondent states that though many died of cholera

GARJATBASINI.

Alleged neglect of Puri District Board to meet cholera.

in Bhingarpur, and though an application was made to the District Board, Puri, for deputing a doctor to the place immediately, a doctor was sent too late.

UTKALDIPKA,
Oct. 21st, 1905.

62. The Sankhtras correspondent of the *Utkaldipika* [Cuttack] of the 21st October states that cholera prevails in the Kalpara and Jagatpur mouzas of the Cuttack district.

UTKALDIPKA.

63. The same paper states that out of 17 persons attacked by cholera in the Cuttack town between the 29th of September last and the 13th of October current, 12 died of the fell disease.

UTKALDIPKA.

64. The same paper states that cholera has again appeared in Jajpur, and that the authorities have deemed it advisable to send a special doctor to the place.

SAMVAD VAHIKA
Oct. 14th, 1905.

65. The death of Babu Rajnarayan Das, an influential and charitable zamindar of Balasore, is mourned by all the native papers of Orissa. The *Samvad Vahika* [Balasore] of the 14th October appears in black and devotes all its columns to an account of his life. The *Garjatbasini* [Talcher] of the 29th October states that he directed public opinion in Orissa by supporting the *Samvad Vahika* for thirteen years. The *Star of Utkal* [Cuttack] of the 21st October calls him the popular and liberal zamindar of Sunhat. The *Utkaldipika* [Cuttack] of the 21st October states that he was kind to his tenants, gentle and almost saintly in his character.

UTKALDIPKA,
Oct. 21st, 1905.

66. The death of Rai Hariballabh Bose, Bahadur, the Government Pleader of Cuttack, which happened in his Calcutta house, is similarly mourned by all the native papers of Orissa. The *Utkaldipika* [Cuttack] of the 21st October states that he discharged the duties of Government Pleader with distinction; that he was kind and charitable and that he was prudent and resourceful.

GARJATBASINI
Oct. 21st, 1905.

67. The *Garjatbasini* [Talcher] of the 21st October speaks highly of the labours of the Deputy Commissioner, Angul, in connection with the holding of an Exhibition of agricultural products in Orissa Tributary States at Angul in the ensuing cold weather.

GARJATBASINI.

68. The same paper states that the *Dassera* ceremonies at the Dhenkanal *garh* passed off quietly to the great delight of the residents of that town. There were horse race, elephant race and other races, the winners being rewarded with substantial prizes.

UTKALDIPKA,
Oct. 21st, 1905.

69. The *Utkaldipika* [Cuttack] of the 21st October states that the *Dassera* ceremonies were celebrated with *eclat* at Puri, the visitors and sight-seers numbering about 25,000.

UTKALDIPKA.

70. The same paper states that the *Dassera* ceremonies were celebrated at Cuttack as usual without any police interference, whose main attention was confined to the conduct of drunkards and other bad characters. The *puja* gathering was, however, small, as cholera had spread terror both in the town and in the interior of the district.

GARJATBASINI,
Oct. 21st, 1905.

71. The *Garjatbasini* [Talcher] of the 21st October states that the students of the Puri Zilla School held a meeting on the seashore and resolved that they must encourage local industries as far as practicable.

GARJATBASINI.

72. The same paper states that the servants of the Puri Temple held a meeting in the temple premises and resolved that they must use only articles made in India. The meeting was followed by a street procession in which the students took a prominent part by unfurling flags and by singing national songs.

ALDIPKA.
Oct. 21st, 1905.

73. The *Utkaldipika* [Cuttack] of the 21st October states that the 16th of October was a memorable day in Bengal, as there was not a single town of any importance in that Province which did not contribute its mite towards the general agitation carried on against the partition of that Province. Many gentlemen in Cuttack formed themselves into a procession and patrolled the streets with flags marked *Bande Mataram* and tied *rakhi* threads round the

wrists of many friends and admirers. The tying of *rakhi* thread suggested that Hindus and Musalmans vowed eternal brotherhood to one another.

74. The same paper states that a large number of Bengali students from different parts of the country, taking advantage of the Puja vacation, joined the Puri students in their demonstration, and the Puri town resounded with the cry of *Bande Mataram* for a few days. Their zeal in the cause of their country induced many to give up foreign goods.

UTKALDIPKA.
Oct. 21st, 1905.

75. The same paper states that the *Swadeshi* movement has succeeded in driving away the English piece-goods from the market, and it was evident in the *Dassera* that many wore only country-made cloths. In the absence of country-made cloths, a large quantity of Madras cloths was sold and used. Even the ladies resolved to remain satisfied with country-made bracelets in preference to foreign ones.

UTKALDIPKA.

76. After giving an account of the proceedings of the *Swadeshi* party at Cuttack on the 16th of the current month, the same paper draws the attention of its readers to the importance and significance of the Federation Hall and the National Fund founded with the object of aiding the *Swadeshi* movement, and hopes that those who have failed to contribute to the same must do so immediately.

UTKALDIPKA.

77. The same paper feels that the *Swadeshi* movement is not only confined to Bengal, but has taken a firm footing in the Punjab, Madras and Bombay. The writer advises the *Swadeshi* party to act with prudence and not to go into excesses by destroying foreign goods or articles that they have in their possession. Articles that cannot be had in India may be brought from England.

UTKALDIPKA.

78. Referring to the fact that the excise revenue of Bengal has increased by twenty lakhs and shows signs of further expansion, the *Star of Utkal* [Cuttack] of the 21st October observes that on the excuse of preventing illicit manufacture Government is opening shops nearer the home of the people and supplying them with opportunities to ruin themselves.

STAR OF UTKAL.
Oct. 21st, 1905.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 4th November, 1905.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 4th November 1905.

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II.—HOME ADMINISTRATION.

(a)—Police.

1410. The *Amrita Bazar Patrika* writes that instances are not wanting to show that the *Swadeshi* movement is regarded as a veritable *bête noir* by the Indian Government. An application was recently submitted to the Superintendent of Police, Lahore, asking for permission to hold a *Swadeshi* procession. In reply, the applicant received a lengthy communication saying that at least ten days' notice was required, and was asked to submit the fullest information regarding the promoters of the meeting, objects, proceedings, etc., etc., before the question of granting permission could be considered!

The Superintendent of Police, Lahore, and the *Swadeshi* movement.

AMRITA BAZAR
PATRIKA,
26th Oct. 1905.

1411. Sir Andrew Fraser, writes the *Amrita Bazar Patrika*, has accorded his thanks to the Calcutta Police 'for all they did on the 16th October' which was absolutely nothing. The force patrolled the streets like so many dumb shows, and many of them killed time by joining bands of minstrels shouting *Bande Mataram*. Although Calcutta was in a state of ferment, nothing untoward happened, so that it is the law-abiding Bengalis and not the police who deserved the Lieutenant-Governor's thanks.

The Lieutenant-Governor and the Calcutta Police.

AMRITA BAZAR
PATRIKA,
27th Oct. 1905.

1412. The *Indian Mirror* is at a loss to know what the Calcutta Police did on the famous 16th of October that called for the special thanks of the Lieutenant-Governor. They merely refrained from creating a disturbance on their own account and the people are grateful for this. It is the leaders who kept the populace well in hand, and their services should have received grateful recognition. The police had absolutely nothing to do, and might have remained in their lines with equal advantage.

Ibid.

INDIAN MIRROR,
29th, Oct. 1905.

1413. The *Amrita Bazar Patrika* writes that the partition agitation and its offshoot, the *Swadeshi* movement, have been prolific of many curious incidents, but not the least curious of them is the action of a Sub-Inspector of Police in connection with the people's proclamation. It is reported that he entered the *Charu Mihir* Press in Mymensingh at midnight on the 28th instant, took a copy of the people's proclamation which was being printed, and searched other printed papers without permission. The Editor represented the matter to the District Magistrate, but no notice was taken of his complaint. Was it that the district *huzurs* were anxious to obtain a copy? If so, they had only to wait a few hours to see it in every paper in Bengal. It is such irresponsible action that creates panic among the people.

The people's proclamation.

AMRITA BAZAR
PATRIKA,
30th Oct. 1905.

1414. Referring to Sir Denzil Ibbetson's review of the working of the Punjab Police during 1904, the *Hindoo Patriot* takes exception to the statement that "so long as public opinion regards with comparative indifference crimes directed against the life and property of others, the machinery for the detection and punishment of crime must continue to work under enormous difficulties." The journal points out that it is not the indifference of public opinion towards offences against life and property that is mainly responsible for the evils complained of, but a contemptuous disregard of public opinion by those whose duty it is to suppress such crime.

The Punjab Police Administration Report for 1904.

HINDOO PATRIOT,
30th Oct. 1905.

(b)—Working of the Courts.

1415. The *Bengalee* denounces Mr. Kingsford for indulging in defamatory and unjudicial remarks during the hearing of the Press strike case, and thinks that he should consider himself extremely fortunate if the matter is carried no further. The complainants were declared by the Chief Presidency Magistrate to be liars, but from the evidence before the public, there is little doubt that the police and not the complainants were deserving of that appellation.

The Press strike case.

BENGALIEE,
26th Oct. 1905.

(d)—Education.

INDIAN MIRROR,
28th Oct. 1905.

1416. At such a time as this, writes the *Indian Mirror*, one of the most pressing needs is the education of the people on lines which, while securing their moral and intellectual advancement, will teach them their new national responsibilities and give them a proper pride in their country. So long as the work of educating the people remains in the hands of an alien Government, Indians cannot hope to be manly, or self-reliant. *Swadeshi* is now the universal cry, and it should not only include the material wants of the people, but also their intellectual needs. In short, India should be a self-supporting and an independent country, and it is this, together with such considerations as the officialisation of the Universities, that has given birth to the project of having a national University for Bengal.

(e)—Local Self-Government and Municipal Administration.

BENGALÉE,
26th Oct. 1905.

1417. The *Bengalée* writes that the Deputy Chairman's scheme for reducing the number of sub-overseers by half will not only injuriously affect the important work of *bustee* cleaning, but will also saddle the remaining Sub-overseers with more work than they will be able to perform with efficiency. The journal considers the best course would be to introduce continuous service in the northern quarter and divide the work of supervision between the conservancy overseer and his sub. If this suggestion is accepted, it will be possible to work it without incurring any increase of establishment or expense. The coolies, provided for each ward, may similarly be employed—one-half in the morning and the other half in the afternoon. A similar division may also be effected among the block sircars. The conservancy staff should not be employed in supervising patch repairs and the cleaning of gully pits. This work may be transferred to the Engineering overseer, now that he has been relieved of his duties in connection with the Water-works. In this case it will not be necessary to incur any additional expenditure, owing to the appointment of an additional Conservancy Supervisor, as proposed by the Deputy Chairman. There are already two Supervisors in each district, and they ought to suffice for the supervision of conservancy, if their supervision is considered indispensable by the Deputy Chairman.

(h)—General.

AMRITA BAZAR
PATRIKA,
24th Oct. 1905.

1418. The *Amrita Bazar Patrika* writes that the recent students' circular has brought the Government of Sir Andrew Fraser into the most complete disfavour, for a more insulting and mischievous document could not be imagined. Can there be anything more humiliating than to enroll the authorities of educational institutions as special constables in the event of students in their charge taking part in the *Swadeshi* movement? The Government will never understand that it is by such harassing interference that they create seething discontent in the land.

AMRITA BAZAR
PATRIKA,
26th Oct. 1905.

1419. Reverting to this subject, the *Amrita Bazar Patrika*, writes that the Bengal Government afraid of the consequences of its own acts, took most unusual steps to guard against imaginary disturbances on the 16th of October. It was supposed that students would play an important part in these disturbances, and not even the most emphatic assurances of the leaders of the people could dissuade the Government from this belief. The impolitic students' circular was accordingly issued, in spite of official and non-official protests, and this, no doubt, bears out the truth of Sir Andrew Fraser's repeated declarations that he is incapable of introducing a public measure without consulting the leaders of public opinion. As for the circular itself, the journal asks why it has been deemed necessary to place the students at the tender mercies of the police? Is it because they have joined a movement for developing the resources of their country? Every village in Bengal will now teem with police spies, and cases

of misconduct on the part of schoolboys will be freely fabricated. The position of the managers of educational institutions is thus a most unevitable one, for whether it is legal or not, they will be enrolled as special constables.

1420. The *Bengalee* writes that this circular, which is more worthy of a

Anti-Swadeshi circular.

Russian than a British Government, furnishes yet another instance of the administrative incompetency

of the present ruler of Bengal. The circular although intended to be repressive will have no such effect, but will, on the contrary, produce the inevitable result of intensifying the present situation. It was, on this account, opposed by the educational officers of Government, but in vain. The Government, by persisting in a wrong course, have not acted either for their benefit or the benefit of the people, and hence the circular has given rise to great dissatisfaction.

AMRITA BAZAR
PATRIKA,
26th Oct. 1905.

1421. The *Amrita Bazar Patrika* implicitly believes that it was to appease

Ibid.

Manchester and the Anglo-Indian community that the circular was issued. But before issuing it did

the Government consider for a moment what would be the effect if the twenty thousand students in Bengal combined and openly disregarded the terms of the circular? Will the Government retaliate by closing all the educational institutions in the province? This is a consummation devoutly to be wished. But what will become of the prestige of the Government if the circular is trampled under foot? As for the threat to enroll as special constables the heads of schools and colleges whose students participate in the *Swadeshi* movement, it will indeed be a glorious day for Bengal when hundreds of its leaders are sworn in as special constables. If the partition has imparted any degree of national life to the province, this threat, if carried out, will only serve to strengthen that life.

BENGALIAN,
27th Oct. 1905.

1422. The *Amrita Bazar Patrika* writes that as a result of the orders of

Mr. Jack, Settlement Officer of Barisal.

Mr. Jack, Settlement Officer of Barisal, directing the *amla* to attend office for 10 hours on alternate days, including four hours' work after dark, the

muharrirs of the Barisal Settlement Office resolved to strike work and absented themselves on Monday last. The strikers are reported to have expressed their determination not to resume work until their grievances have been redressed. The journal hopes a strict inquiry will be made.

AMRITA BAZAR
PATRIKA,
27th Oct. 1905.

1423. The *Bengalee* has it that Mr. Cogswell lured the unsuspecting

The Press strike.

compositors into an attitude that savoured of insubordination and then issued an order which is

indistinguishable from summary dismissal. Let it not then be said that the compositors struck work of themselves, for the truth is that they have been driven from their appointments by men who are determined to ostracise the Bengalis from Government employment. A little tact on Mr. Cogswell's part would have saved the situation, but it was not forthcoming. His handling of the situation affords a painful contrast to the tactful and skilful management of the tramway conductors strike by Mr. Martyn Wells.

BENGALIAN,
27th Oct. 1905.

1424. The *Amrita Bazar Patrika* deprecates the attitude of the authorities

Ibid.

towards the strikers, more particularly as it has been admitted that the latter possess many real

grievances which have given rise to the present situation. The strike has not originated in politics, and the sooner the Government realise this and meet legitimate demands the better, for compositors are not dumb animals who will meekly bear all manner of hardships.

AMRITA BAZAR
PATRIKA,
27th Oct. 1905.

1425. The *Hindoo Patriot* is impatient at the delay on the part of the

Ibid.

Government in dealing with the Press strike, and attributes it to the collection of information as to

course European Governments would take in dealing with such strikes. Not perhaps until a complete record of the procedure adopted in Europe is forthcoming will the Government move in the matter. But is not there a speedier and infinitely easier method of dealing with the strikers? Meanwhile, who is to be held responsible for the loss accruing to Government?

HINDOO PATRIOT,
28th Oct. 1905

VI.—MISCELLANEOUS.

BENGALÉE,
24th Oct. 1905.

1426. If the Prince and Princess of Wales had not started on their visit to India, the *Bengalée* would have earnestly counselled a postponement, as Their Royal High-

The Royal visit.

nesses will not receive an enthusiastic reception in view of the national sentiment being one of exasperation and bitter disappointment. The entire community, literate and illiterate, has been stirred to its depths, and official manipulation will not succeed in eliciting a suitable response from the people.

AMRITA BAZAR
PATRIKA,
24th Oct. 1905.

1427. The *Amrita Bazar Patrika* writes that the main reason urged for the partition of the province has no foundation in fact, for if the population has greatly increased, so also have the means for controlling and administering it.

The partition scheme based upon ridiculous assertions.

Far from the Lieutenant-Governor being overburdened with work, he has in reality often to kill time by taking tours which afford him the pleasure of receiving addresses and visiting schools, courts, and dispensaries.

Another reason urged in favour of the partition is that it will encourage the growth of centres of independent opinion and local aspirations, which is essential to a healthy national life. This the *Patrika* characterises as an open attempt to destroy the political ascendancy of Calcutta, and points out that the establishment of rival centres does not stimulate, but hinders national progress.

Lastly, it is stated as an axiomatic truth by the Government of Lord Curzon that a Lieutenant-Governor, unaided by a Council, is a form of administration more to be desired than a Governor with a Council. Assertion, however, is not proof, and the real reason for the present Government of India preferring a civilian Lieutenant-Governor is that the latter will be a puppet in their hands, whereas a Governor will administer the province according to his own lights.

BENGALÉE,
26th Oct. 1905.

1428. The *Bengalée* appeals to its countrymen to give effect to the decision of the mufassal delegates who attended the Federation Hall meeting, and hold meetings

The 1st November 1905.

in every district and subdivisional town, where the Proclamation of 1858 should be read out and the pledge to carry on the partition agitation renewed.

INDIAN MIRROR,
29th Oct. 1905.

1429. The *Indian Mirror* writes that on the 1st of November the Proclamation of 1858 will be read to vast concourses of people throughout Bengal. The Proclamation of

Ibid.

the people will then be read, and will be followed by a solemn declaration that the country will not rest until the pledges given are fulfilled, notably those of Parliament in 1833 and again in 1853 promising to raise Bengal to a Governorship. The people should simultaneously appeal to His Majesty the King-Emperor to see that the pledges of his august mother are not violated by those in authority in India.

BENGALÉE,
26th Oct. 1905.

1430. The *Bengalée* commends the action taken by the people of Faridpur in intimating to the Magistrate that, in the present state of public feeling, no reception can be accorded

Mr. Fuller's tour.

to the new Lieutenant-Governor when he visits the district.

The journal urges every district to be faithful to the national cause, and not to weaken the partition agitation or stultify themselves by having demonstrations of any sort during the visit of the new Lieutenant-Governor.

AMRITA BAZAR
PATRIKA,
26th Oct. 1905.

1431. The *Amrita Bazar Patrika* writes that, while on the memorable 16th of October, the entire province was protesting against the partition, a microscopic meeting which

The Dacca meeting.

seems to have been convened by officials, was held at Dacca with a view to supporting the partition. The prospectus of the meeting and the speeches delivered establish the political character of the undertaking, but, nevertheless, high Government officials were present in spite of standing orders to the contrary.

BENGALÉE,
27th Oct. 1905.

1432. The *Bengalée* writes that the attitude of Government towards the *Swadeshi* movement is entirely inconsistent with its protestations of good-will, and, in support of this contention, cites the prosecution and persecution of

Government and the *Swadeshi* movement.

the *Swadeshi* preacher, Pundit Kashi Pershad, as also several instances of police interference with *Swadeshi* processions, prohibition of cotton cultivation in

Giridih, and, lastly, the notorious anti-*Swadeshi* circular of the Bengal Government. The people are willing to lay down their lives for the national cause, but nevertheless they have a right to know exactly what the attitude of Government is towards them.

1433. The *Bengalee* writes that if any doubt existed in the minds of Englishmen as to the nature, causes, and extent of the partition agitation, it has surely been removed by Mr. Gokhale's Lancashire speech, which unfolds to the British public a tale of wanton oppression and despair. It is this that led the country to resort to a retaliatory scheme of boycott, and if the English trade centres are affected by it (and this will undoubtedly be the case), they will have only one person to blame, and that is Lord Curzon. It is for Manchester, therefore, to question the Ministry whether they had any knowledge of what was going on in India, and whether they did not deliberately permit a commercial crisis to overtake Manchester.

BENGALKE,
27th Oct. 1905.

1434. Referring to the paragraph in *Capital* relating how a certain Indian nobleman was relieved of several cases of his art treasures by a retiring civilian and his wife, the *Bengalee* writes that not very long ago the wife of a very high official denuded the palace of her host of its superb hangings and took the precaution of personally superintending the packing of the booty.

BENGALKE,
27th Oct. 1905.

1435. The *Bengalee* writes that at a meeting convened by the Assistant Magistrate with a view to organising a grand demonstration on the occasion of Mr. Fuller's visit, the Chairman of the Municipality and several other leading men protested against the proposal to hold festivities. Their protests were, however, brushed aside, and a Reception Committee composed of the local officials and a few non-officials was formed. Will Mr. Fuller appreciate a reception of this sort?

BENGALKE,
27th Oct. 1905.

1436. The *Amrita Bazar Patrika's* Pabna correspondent writes that at a meeting of the rate-payers, Hindu and Muhammadan, it was resolved that although they were ready and willing to show respect to the new Lieutenant-Governor when he visited the town, they would not present an address or hold festivities, out of respect to the universal feeling of grief pervading the country.

AMRITA BAZAR
PATRIKA'S,
27th Oct. 1905.

Why, asks the *Patrika*, should there be this hurry for an address? Let Mr. Fuller show some good work and he will be deluged with addresses.

1437. The *Bengalee's* Chittagong correspondent writes that the people are jubilant at the news that Babus Surendra Nath Banerjee, Ambika Charan Mazumdar and some leading Muhammadan patriots will visit the district on the 10th November. The writer refers to this in order to show that Bengal is more united to-day than it has ever been, thanks to Lord Curzon and his pet partition scheme.

BENGALKE,
29th Oct. 1905.

1438. The *Bengalee* writes that, in replying to the Lahore Municipality, His Excellency Lord Curzon declared that one of the most important duties of the British Government in the Punjab was "to keep alive that sturdy and martial spirit that has given us the pick of our armed forces." The journal asks if it is by denying commissioned appointments to the bravest and worthiest among them that the Government propose to "keep alive" this martial spirit?

BENGALKE,
29th Oct. 1905.

1439. The *Hindoo Patriot* urges the leaders of the *Swadeshi* movement to completely divest it of its political character, and to discourage the boycott movement. What is necessary is that the people as a whole should unostentatiously but resolutely work to develop the country's resources, for in this lies their future welfare. A *propos* of this, the journal regrets the estrangement that has sprung up between the popular leaders and the Government, and advises the former to effect a reconciliation, as the present feud is prejudicial to the interests of the country.

HINDOO PATRIOT,
30th Oct. 1905.

BENGALUR,
2nd Nov. 1905.

1440. The *Bengalee* writes that it is persistently rumoured that the Government have called upon certain Muhammadan gentlemen to organise meetings and send up petitions in support of the partition. Will the Government be pleased to contradict the report?

Is it true?

INDIAN MIRROR,
3rd Nov. 1905.

1441. The *Indian Mirror* learns from the *Sanjibani* that "a grand indignation demonstration" will take place in Calcutta in the course of the next fortnight, to mark the people's sense of disapproval of the recent *anti-Swadeshi* circular issued by the Bengal Government.

The *anti-Swadeshi* circular.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.

WRITERS' BUILDINGS,

The 4th November 1905.

F. C. DALY,

Asst. to the Insp.-Genl. of Police, L. P.